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latest hurricane of which there is definite record (7, 1915) occurred on January 9, 1914. This was preceded by a severe storm on December 14, 1913. Visitors who landed on Pukapuka on April 24, 1914, recorded that the high seas had washed away all but seven houses and flooded all the talo swamps. The wind blew down from the trees all the mature nuts and swept them into the sea. The people took refuge in the higher parts of the talo beds and subsisted on immature nuts and fish. The government schooner transported 52 Pukapukans to Rarotonga and settled them there until the Pukapukan food supply should reach normal again. A hurricane, which swept the Cook Islands in February 1935, was marked by exceptionally high seas in Pukapuka, but did no damage.

In former times, when no relief from outside was available, tidal waves and hurricanes must have produced famines on Pukapuka, or else reduced the imminence of famine by drowning the majority of the population. Previous to the tidal wave of 300 years ago, the population of the atoll was probably between 1,000 and 2,000. After the wave swept over the island, the population was reduced to 15 men and their families. Famines gave rise to many of the killings recorded in Pukapukan history, owing to quarrels over the control of the available food supply. It was no mere coincidence, therefore, that formerly the morning rising of the Pleiades in late May, heralding a season of good weather, was accompanied by dancing and feasting. The London Missionary Society church merely continues an old pattern when it holds special services in March to render thanks for safety during the preceding hurricane season.

Native Weather Lore

The compass directions are named after winds (fig. 2) which are associated with the villages as follows:

Ngake: Kaiua, Manuka, Mokongai, Makongai tonga, Tonga, Mallonga, Keo, and Pua.
Loto: Wakaka.
Yato: Tokaka iti, Tokaka matua, Wakatia, Pulaga, Yuka, Laki.

The association of villages with wind names seems to be derived from the geographical location of the villages and the lands which they control. Ngake, lying to the eastward, controls all the winds that blow on the east and south side of the atoll. Loto, between the other two villages, controls the only wind blowing from the sea onto the outer beach opposite the reserve of Uta. Yato, to the westward, controls the winds that blow over the reserve of Nina and across the reef joining Wale to Kotawa. The names of these winds are used in the chants of each village for symbolic reference; no village, in composing a new chant, would mention the name of a wind belonging to another village. Though the matter is now very vague, it is possible that

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Informants disagreed as to whether it was rectangular or round, but it was finely plaited of *hio* pandanus material. It was slipped over the head and fell to about eight inches below the neck. No fringe is mentioned. Ties from the bottom front were carried round to the back and fastened. Ties from the bottom back were fastened to the front ties at the middle of the back. The garment was thus a cape covering shoulders and breasts. It was probably worn by some women on festive occasions, not from modesty perhaps, but as a type of decoration (*wakamanea* or *mea wakaleiei*) or as a sketchy protection against the sun.

Decorative kilts (*takave*) were sometimes worn by the women. They were made by dipping strips of *lito* pandanus material into red dye and fastening these strips either to the ordinary coconut-leaf kilt, thus making a kilt of green and red strips, or else to a separate girdle worn over the coconut-leaf kilt.

Ceremonial Dress

Special varieties of the poncho garment, the ceremonial priestly headdress, and the pandanus malo, constituted the attire of the chief when he went to the religious structure of his lineage for his induction or later for consultations. Special garments were worn according to the god consulted. The garment (*opa*) of the chief of Muliwutu for consulting the gods Malokitelangi, Te Matakiate, or Tumallangi, was made of netted two-ply twisted sennit and called *opa kupenga*; that of the chief of Matanga for consulting the god Tumulivaka was made of plaited *wolo* fiber (*opa wolo*); that of Tua for the gods Matahiki and Tamayei was made of fine plaited *hio* material (*opa kulihi*).

No informant had seen an example of these *opa* garments, but it was suggested that they were made in the shape of the *lo kupenga* garment with fringes of the same material as the body. It was believed that the gods concerned wore the type of *opa* garment ascribed to them during their stays in the Underworld and that they came in dreams to the men or women to whom they taught the technique for the appropriate garment. The *opa* of the chief was a very tapu costume, protected both by the sacredness of the chief and the vaguely conceived power of the gods. If any unauthorized person handled the *opa* garment, the god would punish him by striking him dead with a flash of lightning.

A special type of headdress (*tauvaka hano* or *taumata ulihi*) was worn by the supreme chief and sub-chiefs on festive occasions. Geoffrey Henry reports that he saw the late chief Pilato wearing a hat of this type during the visit of the missionary boat *John Williams* to Pukapuka in 1912. No old hat of sennit exists on the island today, but informants made one which may be considered fairly authentic. Gill (10, pl. p. 18) shows a native wearing a

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lineage. Processions and feasts were held at different times by different lineages, by one lineage at one full moon, by another lineage at the next full moon, and so on; there seems to have been no regular rotation of lineages.

After the procession, of which no further details are remembered, the retiring priests went back to private life. Many were selected shortly thereafter by the old men to join their group, and continued as members of the old men's governing body (*tupele*) for the rest of their lives. Men who had served as priests did not necessarily lose prestige when they retired from the god house. Though they were no longer formal representatives of the lineage credited to the lineage gods, a large measure of validity still attached to their experiences as priests, and they retained the faculty, which they might exercise when they wished, of communicating with the gods. This they did either in the privacy of their houses or out-of-doors, if the god had no enclosure or shrine; at times they might even be invited to participate in god house or enclosure consultations. With his powers and training, a retired priest might acquire great prestige as a medicine man. As long as he continued to consult his god for medical purposes, he retained the title of priest and was popularly known as such. It is possible that the two-year term of office applied only to some priests and that certain more powerful priests, those with more practiced abilities to communicate with the god, continued to live in the god houses as supervising priests until their death.

Priests of the paternal lineages and sub-lineages were supported by frequent food gifts from their relatives and from the people of the lineage. A man who caught a *kahai* fish took a small portion of it to the priest as a sort of good-will offering. Food divisions from all types of feasts were sent to the god house. This general food subsidy was supposed to cover special consultations by individuals, but it was usual for a man who had gained great good fortune through the intercessions of the priest with the god, to remember the priest with a special food gift.

The priest consulted the gods to proffer requests for special favors from individual members of the lineage; to ask for help on the occasions of group lineage activities, such as voyages, fishing expeditions, fishing contests, and sport contests; to procure favors on the occasions of infrequent fighting, and, at times when supernatural support was needed, to check or eradicate anti-social conduct of a part of the community; to ward off punishment brought about by the violation of tapus; or to learn diagnoses and prescriptions for the treatment of disease, injury, and sickness. He communicated with the god either in the god houses or on the sacred enclosures of the lineage. Sometimes a communication in the god house preceded the enclosure communication, especially on the occasion of a formal enclosure ceremony when the people of the lineage were present.

The technique of communication involved one or two types of utterance by which the individual apprised his god that he wished to contact him. The method of *tookatato te tenga* (thigh-beating ritual) was used for consulting a lineage god away from a god house and for consulting an ancestor god on the sacred clearing. The ritual of *lupe* was performed by the priest in the god house.

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To *lupe*, the priest stood up with bent body, and advanced in a zigzag fashion, taking six or seven short tripping steps in one direction, then a similar number of steps obliquely. This is called *wakauli te vae*. At the same time he beat his thighs with the palms of his hands (*wakatato te tenga*) and made with his lips a b r . . . r . . . r . . . sound as if imitating the call of the wild pigeon (*lupe te leo*). Alternately he knelt on his sacred seat and performed this ritual without the steps. After performing these acts for a shorter or longer time, the priest expected to be filled by the spirit of the god. The spirit's manifestations were various: the priest's skin broke out in goose flesh (*kilikilia*); his head felt as if it were growing bigger and bigger; his feet moved against his will, and he felt that he was walking on air. He might break into a violent sweat, accompanied by chattering of the teeth, moaning, or speaking in a distorted voice. Any of these manifestations was taken as a sign of the presence of the god. The priest might immediately speak aloud the will of the god, or else interpret his experience to the people when he returned to normal feeling.

Variations of this general pattern of god house communication occurred in enclosure ceremonies. The people of the lineage went to the sacred enclosure of the lineage god for general consultations when the lineage planned a large-scale fishing expedition, as formerly to Nassau or Tima reef; when it planned a fishing, wrestling, or other contest with the other lineages; when a bad sickness or epidemic affected the people of the lineage; when a foreign canoe or a white man's boat was sighted; when, on infrequent occasions, a lineage decided to set up a sacred clearing for a man just made a deified ancestor; and at the time of the morning rising of the Pleiades (Mataliki) when the lineage gathered for ceremonies to procure the favor of the god during the coming year. Members of the chiefly lineages went to their respective enclosures for the induction of a new chief or sacred maid; all the people of the island attended the induction ceremonies of the supreme chief on the enclosure of i Tua lineage.

A reconstruction from informant's accounts of an enclosure ceremony follows:

The people gathered at the sacred enclosure on the cleared common space (*mwenga fenua*) that surrounded the tapu area. They grouped themselves around the outside of the coral curbing (*atinga wutu*). Attended by the other priests of the lineage the officiating priest met the people if the god house was close; or, if it was distant, he arrived at the enclosure after the people were there. He was dressed in full priestly costume. Either the priest brought an offering (*lakei*) to the god or the people gave him one when they officially explained why they wished him to consult the god for them. Then as the people watched, the priest crossed the threshold of the enclosure at one of the gates (*pa*). He advanced to the sacred stone in the center and tied to the stone the offering. This was of coconut leaves if the consultation was for fishing contests, for aid in a quarrel, or for help in meeting foreign canoes. An offering of a pandanus mako or bands of *usofo* bark (*wuti usolo*) was used for sickness consultations. In general, the type of offering depended on the priest's choice from the materials supplied by the people of the lineage to the stock of such god gifts kept ready in the god house. Coconut-leaf offerings seem to have been the most common. To wind the offering around the sacred stone is called *wakaipa*; to fasten the offering to the stone with a knot is *yole*.

After offering the gift to the god, the priest squatted, crouched, or knelt before the stone and talked silently to the god. Presently he felt one of the signs that the

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god was within him. While he was in this condition, the priest or an assistant tied a second offering around the stone as a thank offering to the god for deigning to notice the priest's request. The priest then went to the curbing of the enclosure and gave the people patiently waiting outside the message of the god—that the god was favorable to the request or that he advised such and such a course.

If the priest experienced no signs of supernormal power, he told the people that the god was undecided whether to accede to the request, or else needed time to consider what advice to offer. The priest then asked the people to go away, to discuss the matter some more, and decide if it was really to be carried through. Meanwhile he would try to communicate with the god a second time to expedite the decision while the people were discussing the matter. If the people were inflexible in their determination, they returned a second time and announced their decision. But if the god still gave no sign, the people dispersed and the matter was dropped; alternately another god of the lineage might be approached through another priest in the hope of procuring better results. After the people dispersed, the priest returned to his god house. An attendant then removed the offering from the stone and took it back to the god house where it was used by the priest, handed back to the owner if the priest had no use for it, or stored for a future occasion. Coconut leaves were thrown away, but bands of *uvilo* bark were kept for further use as offerings or as a head decoration for the priest.

With one exception, the pigeon ritual was not performed on the enclosure. When a foreign canoe or a white man's boat was sighted, on each enclosure on the island and on each god house, the priests performed the pigeon ritual to the gods of the island. They put offerings on each sacred stone and prayed to the god to send the foreign vessel away from Pukapuka. This the gods did at times by sending rain showers which blotted out the island from the strangers' sight. Should the gods allow the foreigners to land on the island they prayed that the gods turn the thoughts of the strangers from mischief. In general, the priest was supposed to go to the enclosure in a humble mood, inconsistent with the excitement produced by violent *lupe* movements. It was perhaps difficult to produce a dissociated state without the help of the pigeon ritual; thus the gods were more difficult to communicate with in the enclosure ceremonies. But the procedure saved the priest from making ready commitments to the people on behalf of the god, with consequent blame if things went wrong, until he was sure that the people were determined on their course of action. Then, after repeated urgings, he could strive to produce the required symbols of god-favor as quickly as possible.

A type of intercession mentioned in chants is termed *uuhatuloutulou*. It is given as the method of communicating with the gods in the land Yayake. The suppliant advances to the stone of his god, and moves his body back and forward as he says, "Tuloutulou te mea . . ." (Grant this thing. . .). This type of body swaying was apparently never used in the worship of Pukapukan gods.

Through his continual contact with other-worldly forces, the priest had powers not generally possessed by the populace. His god gave him food in mysterious ways, protected him from general and specific dangers, enabled